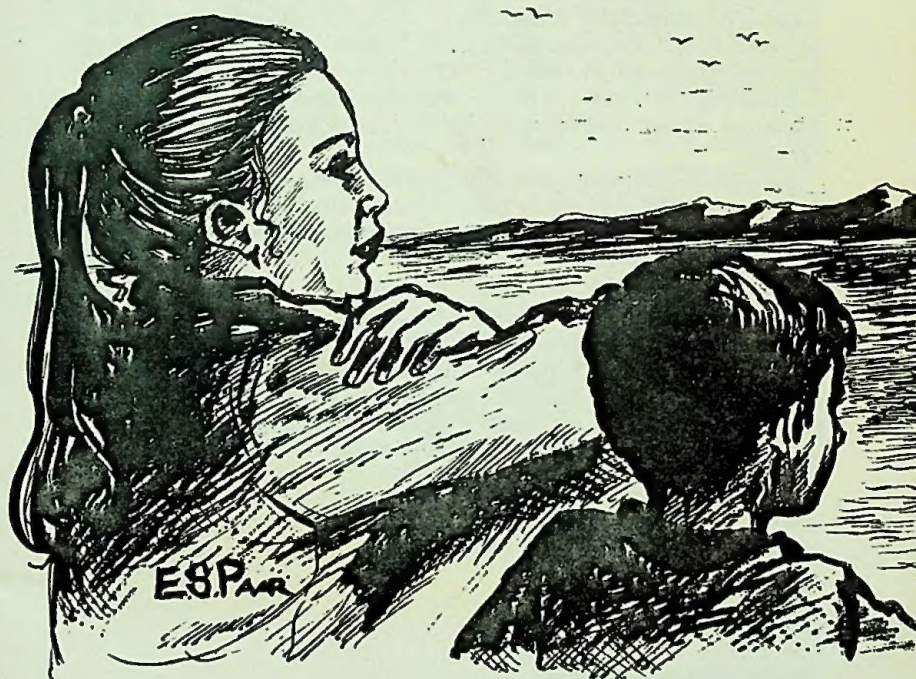


Vol. VI No. 3

Spring 1984

Creation
Social Science
and Humanities
QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of the CSSHS to candidates eligible on the following basis:

a. persons with at least a baccalaureate degree in the social sciences or humanities; or

b. persons 18 years old or over, who have held office in another creation-science organization with beliefs substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$12 (foreign, \$13 U.S.) per year.

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Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

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Cover Art by Mrs. E. Sue Paar

Editorial

Dear Readers:

I sat having lunch the other day with a university colleague. It was one of those happenstance meetings necessitated by the usual rush and crowding of the noon hour at our campus cafeteria. He is an acquaintance, he was alone, and I saw none of my more usual luncheon companions. I have known the man to be nominally Christian, but beyond that I had never had occasion to discuss spiritual matters with him. I was amazed as he began to share with me a new idea he had been mulling over on how to redesign the Christian flag. He wanted to eliminate the symbol of the cross because it is "so offensive and such an obstacle to the people of other religions that we are trying to win." I asked him if he was concerned that such a move might be offensive to Christ. To this he replied that Christ was strong enough to take the offense whereas the people of these other religions weren't. I reminded him of the passage in Galatians about the central importance of the "offense of the cross." (Galatians 5:11) To this reply he gave only a somewhat puzzled look. I continued, trying to uncover whether I was dealing with stupidity or apostasy, "If they are offended by the symbol of the cross, what is going to happen when they are told of the necessity of the shed blood on Calvary's cross as an atonement for man's sin. I would think taking the cross symbol off the Christian flag for the reasons indicated might leave us open to a legitimate charge of false advertising." His only answer to this was a brief smile.

The Scripture states that, "The only thing that counts is faith expressing itself through love." (Galatians 5:6) My campus colleague, like so many Christian liberals, was trying to express love by compromising faith. The end result of such an attempt is a so-called Christianity devoid of any substance save a syrupy sentimentalism. It is to my mind the epitome of the lukewarmness of Revelation 3:16 which the Lord spits out of his mouth.

This lukewarm spirit of my colleague is, I believe, the dominant spirit of 1984 — at least in America. Again and again I have observed the tendency to resolve difficulties, doubts and problems in the walk of faith by watering down the faith. A person prays for healing and the deliverance is not forthcoming or apparent. The solution is to believe less and compromise the truth and power of Scripture promises about healing. Each new doubt and difficulty is solved by believing a little less until you arrive at the gates of the gospel itself, and many are the souls that have abandoned Christ via this path. But the answer to apparent problems and discrepancies in the Christian walk vis-a-vis Scriptural promises and teachings is not to believe less but to believe more. Christians who solve spiritual dilemmas by believing less are walking the road to apostasy. Christians who solve spiritual dilemmas by believing more about God and His Word are on the way to spiritual maturity and depth of wisdom and patience. By believing more and always teaching and helping others to do the same we can help produce what is most desperately needed in this hour: mature Christians with staying power. May God grant that we be so established. Amen.

Paul Ackerman

CSSSH Quarterly
Vol. VI, No. 3 (Spring 1984)

LETTERS AND COMMENTS

Dear Editor:

The quality of the *CSSH Quarterly* is excellent. May the Creator bless your ministry with continued growth.

Morris Gildemeister
1314 W. 16th St.
Hastings, MN 55033

Dear Editor:

Excellent articles — stimulating! Ellen Myers must do nothing else! Very productive author.

Dr. Janette Bohi
915 Conger
Whitewater, WI 53190

Dear Editor:

Thanks so much for your kind review of my book. In this day when I am catching so many brickbats, it is nice to know that I have a few friends out there as well.

Constance E. Cumbey
2011 Park Avenue, Suite 500
Detroit, MI 48226

Dear Editor:

Since very little that is worthwhile comes about without work and the sweat of Genesis 3, I would just like to say thanks for your work — *it is worth it.*

Richard A. Geer, II
2411 - 25th Street
Lubbock, TX 79411

ANNOUNCEMENTS

TO OUR READERS IN THE UNITED KINGDOM

Due to the timely suggestion of one of our Voting Members, Dr. A.J. Monty White, we are now offering a special membership/subscription rate of U.S. \$8.00 per year. This will include airmail delivery of the *Quarterly*. This offer is good for residents of the United Kingdom, and it expires on September 30, 1984.

Dr. White informed us of the high exchange rate of British versus U.S. currency, which places a hardship on our friends in the United Kingdom. If response demands, the offer may be extended in future years.

FREE INDIVIDUAL SAMPLE COPIES OF CSSH QUARTERLY

We will send single sample copies of the *CSSH Quarterly* and of the Index of articles published in Vols. I-IV to your friends, libraries, or anyone you believe might be interested in our work if you will send us their addresses. Request through CSSHS Circulation Manager, 1429 N. Holyoke, Wichita, Kansas 67208, USA.

We thank all our friends who have responded to this announcement (first made in the Fall 1983 issue of the *CSSHQ*). Response has been good.

STUDY GUIDE FOR FILM SERIES

"ORIGINS: HOW THE WORLD CAME TO BE" AVAILABLE

Films for Christ, North Eden Road, Elmwood, Illinois 61529, producers of the excellent 6-film series *ORIGINS* (winner of two Christian "Oscars" summer 1983) now has available an outstanding study guide to go with the film series. We thank Films for Christ and its director Paul S. Taylor, co-writer and director of *ORIGINS*, for prominently mentioning the Creation Social Science and Humanities Society on pages 39 and 40 of the study guide. We wholeheartedly recommend the film series which we have seen and shown in its entirety to enthusiastic audiences. It should be even more instructive and influential through the study guide.

Damned Nonsense

Ellen Myers

The great Christian teacher and apostle to the skeptics of our century, C.S. Lewis, singled out pantheism as the "permanent natural bent of the human mind" left to itself. He believed that pantheism has, "in the long run, only one really formidable opponent — namely, Christianity."¹ This, of course, means that in the long run, Christianity has only one really formidable opponent — namely, pantheism.

What so gloriously distinguishes Lewis from sundry other academics is that his Christian writings transcend mere scholarliness both by deliberately addressing laypeople without advanced or specialized academic background and by earnestly contending for the faith once delivered to the saints. An example of this biblical zeal is his attack upon pantheism early in his radio broadcast talks to the British public during World War II, later published as *Mere Christianity*:

Pantheists usually believe that God . . . animates the universe as you animate your body: that the universe almost *is* God, so that if it did not exist He would not exist either, and anything you find in the universe is a part of God. The Christian idea is quite different. They think God invented and made the universe — like a man making a picture or composing a tune. . . .

Confronted with a cancer or a slum the Pantheist can say, "If you could only see it from the divine point of view, you would realize that this also is God." The Christian replies, "Don't talk damned nonsense."²

Lewis appends an important footnote after the words, "damned nonsense:" "One listener complained of the word *damned* as frivolous swearing. But I mean exactly what I say — nonsense that is *damned* is under God's curse, and will (apart from God's grace) lead those who believe it to eternal death."³

As C.S. Lewis notes, the fundamental difference between the damned nonsense of pantheism and the biblical Christian world view centers precisely upon belief or non-belief in God as the *Creator* of all things *ex nihilo*. Evolutionism is part and parcel of pantheism and has been so from earliest antiquity. Because all systems of belief attempting to account for reality ultimately depend upon their view of origins, there are basically only two alternative world views: belief in biblical creation and belief in monistic-evolutionist pantheism. In the latter any distinction between atheism and pantheism is in the last analysis meaningless and irrelevant, for both atheism and pantheism deny the existence of the personal, transcendent God above and apart from the world. This is why we see today's pantheist "new age" mystics like Marilyn Ferguson, author of the 1980 bestseller *The Aquarian Conspiracy*, approving Marxist-atheist evolutionists like Stephen Jay Gould, and also religious evolutionists like Pierre Teilhard de Chardin.

Now Christians can boldly claim that pantheism is damned nonsense because it is unable to account for observed, factual reality, and is unable to do so due to its own chief presuppositions. We observe plainly today the collapse of the Darwinist branch of evolutionism. The multitude of impossibilities,

inaccuracies, and sheer speculations within Darwinian models, long exposed by creationist scientists, is now admitted by increasing numbers of evolutionist scientists themselves. We also see them groping for neo-saltationist and neo-Lamarckist evolutionist models in their efforts to shore up their failing world view. However, attempts to undergird such fancies *scientifically* are bound to fail. This is so because in actually observed, factual, true reality a complex organism does not arise by chance either by slow accretion (Darwinism) or by sudden mega-leaps (neo-saltationism); in either case its rise would be either too slow or too fast to be observed, and hence by definition outside the realm of science. Man-engineered new strains of living organisms only show the making of a less complex organism by a more complex one by design and painstaking labor, and thus only confirm the absence of chance in genetic mega-change, as do experiments involving the transplant of embryonic tissue to produce inherited change. Such engineering in no way substantiates evolutionism. What it does substantiate is the factual, true reality of man's awesome power of dominion over the rest of nature. But *this* is not a fact logically following from or predictable by atheist-pantheist evolutionism, which cannot even give advice about the direction or desirability of such engineering. From the evolutionist-pantheist foundation no logical conclusions can be validly drawn, nor can any predictions be made, nor can any advice be given, since in it all is supposedly flux and change continually. It is, however, a fact logically following from the biblical creation account of man's unique creation in God the Creator's own image and likeness, and entailed by man's dominion mandate over the rest of creation as steward under God. If God is God, that is, almighty and sovereign, then His will is bound to be done, and hence man's dominion established by God's sovereign creative fiat is of necessity, logically, a fact (not merely potentially, but actually). Not only because of its damnable confounding of good and evil noted by C.S. Lewis, but also because of its fundamental inability to provide a basis for observation and prediction of factual reality, monistic evolutionist pantheism is damned nonsense — damned to perish not only in eternity but to be weighed and found wanting here and now.

In view of this situation it is laughable — and indeed "He that sitteth in the heavens shall laugh" (Psalm 2:4) — that some die-hard evolutionists, having encountered the backlash of the demise of Darwinism today, and unable to oppose factual reality and its agreement with biblical creation by observable facts of their own, pronounce as it were their own "creative fiat" in the words that "evolution is a fact." Of all the damned nonsense of monistic-evolutionist pantheism, this arrogant pronouncement flying in the face of both observation and the revealed truth about this created universe in the biblical creation account is surely the damndest, and in the crumbling of Darwinism we may discern the revelation of the wrath of God. Almost two thousand years have gone by since the Apostle Paul wrote in his letter to the Romans:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; Because that which may be known of God is manifest to them; for God has showed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. (Romans 1:18-20)

The claim that "evolution is a fact" cannot be made by informed evolutionists in good conscience. Gregor Mendel's and August Weissmann's scientific work exploded the notion of inheritance of acquired characteristics. The great Louis Pasteur's work scientifically established the fact that life cannot come from non-life. Now stasis in the fossil record has been admitted by leading evolutionist scientists assembled in the Field Museum of Natural History in Chicago (October 1980). More than evolutionists of two thousand years ago when modern scientific methodology lay yet in the future, evolutionists of our own day are either ignorant or dishonest, that is, without excuse. God has shown more than ever "the invisible things of him from the creation of the world, even his eternal power and Godhead."

There are few voices today sounding forth a clear trumpet sound about the monistic-evolutionist pantheist movement of our own time, also known as the "new age" movement, the "human potential movement," or "cosmic humanism." Still one of the best ministries in this realm of spiritual and indeed practical day-by-day warfare is the Spiritual Counterfeits Project, whose journal "Empowering the Self: A Look at the Human Potential Movement"⁴ is an outstanding, thoroughly researched and scripturally sound documentation of pantheistic damned nonsense as sold to the uninformed, gullible general public and, alas, also to doubleminded and unstable professing Christians today. This writer has attempted to piece together parts of the historical and philosophical background of this movement in past issues of the *CSSH Quarterly*.⁵ A recent author concerned with the issue of the movement's social and political implications and writing from the biblical Christian perspective is Constance Cumbey.⁶

What should be understood by Christian newcomers to this area is that the possible intrusion of outright *occult* practices is of secondary importance here, although participation in such practices, often in subtle forms, may be present and should certainly not be considered negligible or permissible.⁷ The major thrust of this evolutionist-pantheist movement of our time is its hardly disguised, indeed often quite explicit goal: replacement of the Creator God of the Bible by "god-consciousness" within each and every one of us, in the monist-pantheist manner. This is to be the next step in human evolution. This, and not this or that occult practice, is what is at stake, as "new age" spokespersons such as Marilyn Ferguson in *The Aquarian Conspiracy* (which only marginally deals with "the Aquarian age" we heard of in the 1960s) makes unmistakably clear. The notorious women's liberation champion Gloria Steinem, editor of *Ms. Magazine*, put it succinctly: "By the year 2000 we will, I hope, raise our children to believe in human potential, not God."⁸

Students and would-be Christian soldiers in this battle should also understand that when we speak of a "conspiracy" (a word "new agers" themselves use), we do not mean so much (or perhaps not at all) deliberate conspiratorial practices among the leaders of "new age" groups. No, our enemy's methods are more subtle: the people who are part of the "human potential," "cosmic consciousness" or "self-actualization/realization" network of multitudinous separate groups or individuals echo its slogans and precepts in harmony almost unthinkingly. Why is this so? We began with the answer given by C.S. Lewis — pantheism is the permanent natural bent of the human mind left to itself, that is, untouched by the regenerating power of God.

It will not do for us to encounter this damned nonsense, rampant and brazen

in its vain imaginations, by mere scholarship. We must not become sidetracked by research and yet more research into the movement, enticed by unhealthy and ultimately self-defeating curiosity. An approach of frantic fear, alarmism and hopelessness is unworthy of professed believers in Christ Who has already won the battle against all "damned nonsense" and its originator, the "father of lies," namely, Satan. On the other hand, we must not dismiss the "human potential" or "new age" movement as but another fad of surfeited Western society, for this it is not. On the contrary, it is our most formidable enemy in most powerful array.

We need to know the principal distinguishing marks of pantheist-evolutionist "damned nonsense" so we may identify its adherents and strategies, and so we may warn our neighbors in love. We need to understand fully and vitally (not merely in our heads but in our hearts) that *biblical creation* is the fundamental issue. All other issues — the breakdown of the traditional family, humanist education, abortion and euthanasia, situation ethics, and so forth — are ultimately determined by how one stands on biblical creation, or rather the God Creator of the Bible as the Maker, Ruler and Guarantor of true reality. To deal with these other issues is to deal with the branches and not the root (though we must by no means neglect the branches while waging attack upon the root). Thus it is imperative for us who name the Name of Christ to be informed about the glorious victory of our Lord in our own day in striking down the vain imagination, the damned nonsense, of evolutionism. To be an informed, active and zealous biblical creationist today is to have been chosen by our Lord for the pivotal battleground not only of our generation but of all history. The damned nonsense of monist-evolutionist pantheism was at the root of rebellion in Eden when the Serpent persuaded our first parents to "know," that is, to determine for themselves, the nature of true reality in disregard of and disobedience to the Creator. We have come explicitly full circle today. Both our enemy — and we ourselves — are more than ever "without excuse" if we refuse to participate in the conflict on our Lord Creator's side.

FOOTNOTES

- ¹ C.S. Lewis, *Miracles* (New York: The Macmillan Company, 1947, Eleventh Printing 1971), p. 85.
- ² C.S. Lewis, *Mere Christianity* (New York: The Macmillan Company, Macmillan Paperbacks edition 1960, Nineteenth Printing 1975), pp. 44-45.
- ³ *Ibid.*, p. 45.
- ⁴ For further information, write to: Spiritual Counterfeits Project, P.O. Box 2418, Berkeley, CA 94702. Excellent work has also been done by Chalcodon, P.O. Box 158, Vallecito, CA 95251 (Rev. R.J. Rushdoony and his associates).
- ⁵ See Ellen Myers, "Sorokin's 'Integralism' Vs. the Biblical Creation Position," *CSSHQ*, Vol. II, No. 1 (Fall 1979); "Pantheistic Mysticism vs. Created Reality," *CSSHQ*, Vol. IV, No. 3 (Spring 1982); "The Ultimate Evolutionist Model: Evolution by Purposive 'Forces'," *CSSHQ*, Vol. IV, No. 4 (Summer 1982); "Denying True Reality — Mystic Evolutionism In Practice," *CSSHQ*, Vol. V, No. 1 (Fall 1982).
- ⁶ Cf. Constance Cumbey, *The Hidden Dangers of the Rainbow*, Huntington House, P.O. Box 78205, Shreveport, LA 71137, 1983, \$5.95 from publisher; reviewed in *CSSHQ*, Vol. IV, No. 1 (Fall 1983).

- ⁷ An example of dabbling in occult practices which doubtless will sadden and surprise many is that of the British writer and friend of C.S. Lewis, Charles Williams. This has been documented by John Warwick Montgomery in his scholarly work on the occult, *Principalities and Powers* (Minneapolis, MN: Bethany Fellowship, 1973). In an attempt to show that secrecy *per se* is not to be condemned wholesale, but rather on occasion is practiced by Christians, Montgomery writes:

"In our own century, Charles Williams, Christian poet, novelist of the supernatural, and intimate friend of C.S. Lewis and J.R.R. Tolkien, was a member of A.E. Waite's version of the secret Order of the Golden Dawn [a prestigious British spiritist organization]." (p. 107)

Montgomery substantiates this statement by the following footnote (n. 13, p. 209):

"Perhaps the major achievement of Waite's Temple was to number amongst its members . . . Charles Williams. . . . Charles Williams' whole outlook and philosophy were permanently affected by Waite's version of the Golden Dawn" (Francis King, *The Rites of Modern Occult Magic* [New York: Macmillan, 1971], p. 112)."

Perhaps it is here that we find the key to a deeply perturbing facet of Charles Williams's work perceptively singled out by Leanne Payne in her excellent book *Real Presence: The Holy Spirit in the Works of C.S. Lewis* (Westchester, IL: Cornerstone Books, 1979). Payne points out that the figure of Satan in Williams's plays "represents Williams's synthesis of good and evil in the unity of all things and purports to be a figure of God" "that is foreign to me. . . . The Flame and other progressions of this figure, speaking from one mouth both Christ's and Satan's words, hold darkness." (ibid.)

Payne quite rightly calls Williams's error blasphemy against the Holy Spirit (p. 181). Her final admonition speaks to our overall theme:

"The attempt to combine good and evil is, I believe, one of the greatest threats facing not only Christendom but all mankind today. The freedom and the welfare of all men is at stake in this issue." (p. 182)

Williams's attempted synthesis of good and evil is damned nonsense, and it is the principal error of monist-evolutionist pantheism. Now Williams may have first picked up and was certainly reinforced in this damned nonsense by his membership in the secret Order of the Golden Dawn. Hence this writer cannot help but disagree with Dr. Montgomery (whose scholarship and perseverance in the defense of the faith she deeply admires) when he cites Williams as an example of pardonable or condonable secrecy. On the contrary, this is an example of warning against any involvement whatsoever with the occult or with "new age" activities.

- ⁸ *Saturday Review of Education*, March 1973, quoted in a leaflet, "To Manipulate a Woman" published by Concerned Women for America, Mrs. Beverly LaHaye, President, P.O. Box 82957, San Diego, CA 92138.

Secular Humanism: It's the Adjective That Counts

Joseph Fletcher

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Joseph Fletcher was professor of pastoral theology and Christian ethics at the Episcopal Theological School, Cambridge, and taught medical ethics at the University of Virginia Medical School. He is the author of Humanhood: Essays in Biomedical Ethics and Situation Ethics, among other books.

Somebody said, I think it was Mark Twain, that in the postbellum South "damn Yankee" was all one word. In our own day Christian evangelicals in the Bible belt use "secular humanism" in the same way. Jerry Falwell, speaking from his pulpit in Lynchburg or under the cover of White House briefings, constantly intones the phrase "secular humanism" just as the julep drinkers used to mutter about the damned Yankees. And they mean exactly that, of course; the secular humanists are being damned just as the abolitionists were.

My purpose here is to suggest that, though it may seem odd at first sight, Falwell and all the other (less opulent) ministers of the Gospel whose homilies invariably condemn humanism are on the right track.

Those who describe themselves as humanists learn after a while that it is comparatively easy to define their position in positive terms. That way of doing it, I might add, is somewhat disarming as well; so much so, indeed, that it irritates and even angers many of the religionists. For example, Christians like to point out that if humanism is to be defined positively as "concern with human beings and their welfare" it is obvious that there is a long line of *sai-disant* Christian humanists — philosophically as well as practically. Marsilio Ficino comes to mind, for example; he was a fifteenth-century Platonist, darling of the Medici papacy, and expositor of Renaissance humanism. They are legion in the history of religion of all brands, East and West.

The nub of the matter is that creedal or doctrinaire religious believers can be humanists too. There is no reason to deny them the credit, or even the title itself, if we conceive of humanism positively. On the other hand, if we define humanism negatively, it at once becomes more significant and more discrete. Negatives in logic are often an embarrassment (you cannot "prove" one, for instance) but in rhetoric, concerned as it is with description and definition, negatives are essential. Full definition calls for explaining what something is *not*, not just saying what it is. To take one minor, even petty, example: we cannot merely say that Lutherans believe in "salvation" by faith alone to adequately define them; we must also say they reject the Catholic belief in justification by works.

Understanding humanism negatively at once cuts out the Christians, Jews, Muslims, Buddhists, Hindus, and their variants, *ad infinitum*. This is because

the quintessential description of humanism is negative. Its concern is with man, yes, of course, but definitively it does *not* have any place for God or the gods. The real significance of the aphorism of Protagoras of Abdera — that man is the measure of all things — is and always has been the universally understood implication: Man, *not* God, is the measure of both reality and values.

Homer Duncan is an evangelical gospel preacher down in Texas. In a typical broadside (one among many) entitled "Secular Humanism," he starts out with a definition, which for its succinctness makes many humanists' self-portrayals sound confused and murky. He says "secular" means a "belief that morality is based solely in regard to the temporal well-being of mankind to the exclusion of all belief in God, a supreme being, or a future eternity." Then, equally succinct, he says, "Humanists do not believe in God and, of course, they do not believe in salvation and damnation." (Positively, Duncan says, they believe in evolution, suicide, abortion, euthanasia, and "situation ethics morality.")

The central point I want to make here is that Homer Duncan, like Falwell, Ronald Reagan, *et alii*, are (as I have said) "on the right track." They do *not* mince words because they understand perfectly clearly that there is indeed, and beyond any muddle-headed cavil by soft humanists, a "fundamental" difference between evangelicals and humanists. The heart of the matter is that believers, the theists, are pitted against the unbelievers, the atheists, or, at least, the nontheists ("agnostics"). Humanism, as such, *denies* what theism claims. (Or, for that matter, deism, pantheism, and panentheism.)

There is no need, certainly, to downplay or ignore the positive terms of humanism once we appreciate how primary the role of its negative meaning is. There are many ways of expressing and denoting the positive features of humanism. Almost everybody today as in the past would at least accept these three principles as pretty much the core of humanism: human well-being, personal freedom, and equitable treatment. They make up the humanist stance.*

Once these features are pointed out, however, we can see that they could just as well be part of a religious world-view or a nonreligious one. What counts about humanism is the negative side, what it does *not* include or accept. That is, it does not accept the superhuman and the supernatural. It is this — this negation — that candid hardcore religious believers like Falwell perceive, quite acutely and quite correctly. They know that in this case what counts about humanism is not the noun but the adjective.

"Secular humanism" is indeed all one word. All talk of "religious humanism" such as goes on in soft humanist circles is blurred thinking intellectually. It is indefinition, not definition. In the world of ideas, as in so many other areas, a person or practice is often better known through its enemies than its friends.

* I am persuaded that we humanists should insist on sole possession of that title. Since the "humanities" are the nonscientific fields of learning in the academic world, let their expounders be called "humanitists" if they want, but not "humanists."

The Secular Humanistic World View Versus the Christian World View

Francis A. Schaeffer

Copyright by Francis A. Schaeffer, 1982, "The Secular Humanistic World View versus the Christian World View and The Biblical Perspectives on Military Preparedness." A speech given at the Mayflower Hotel, Washington, D.C., June 22, 1982. Reprinted with permission.

The theme I've been asked to speak on tonight is rather a double one, but actually these two halves are not in conflict. As we shall see, they really make one unity:

The Secular Humanistic World View versus the Christian World View and The Biblical Perspectives on Military Preparedness.

First of all, we must be very careful to define what we mean by humanism. By humanism we are not talking about humanitarianism. Humanitarianism means being kind to people, and as Christians we should be humanitarian even more than anyone else. We must be equally careful not to bring into confusion the difference between humanism and the Humanities. A study of the Humanities is the study of human creativity — often related to classical learning, but also to the whole of human creativeness. And as such Christians above everyone should be interested in the Humanities. Many of my books, films, etc. deal with a Christian consideration of the Humanities — being thankful for the creativity which is a natural part of Man because people are made in the image of God.

Then we must ask what humanism is, which we must contrast with great clarity to the Christian world view. We must realize that the contrast goes back to two different views of final reality. What is final reality? In the Judeo-Christian world view, the final reality is the infinite-personal God who truly is there objectively whether we think He is there or not. He is not there just because we think He is there. He is there objectively. And He is the Creator. He is the Creator of everything else. And we must never forget that one of the distinguishing marks of the Judeo-Christian God is that not everything is the same to Him. He has a character, and some things agree to His character and some things conflict with that character. To this God (in contrast to Buddhism and Hinduism for example) not everything is the same, and, therefore, there are absolutes, right and wrong, in the world.

As we come on the humanist side — to the final reality which is being taught in our schools and which is much of the framework of the thinking and writing of our day — the final reality is thought of as material or energy which has

existed in some form forever and which has its present configuration by pure chance.

The real issue is the question of final reality. The difference lies in what the final reality is: Either the infinite-personal God to whom not everything is the same, or merely material or energy which is impersonal, totally neutral to any value system or any interest in man as man. In this view, the final reality gives no value system, no basis for law, and no basis for man as unique and important.

Beginning about eighty years ago, we began to move from a Judeo-Christian consensus in this country to a humanist consensus, and it has come to a special climax in the last forty years. . . . And today . . . the consensus in our country and the western world, is no longer Judeo-Christian, but the general consensus is humanist . . .

All the things that have come into our country which have troubled us are only the inevitable results of this world view. If you hold this world view, you must realize there is no source of knowledge except what man can find for himself; all revelation is ruled out. Knowledge never can be certain; and there can be no value system except that which is totally arbitrary . . .

And more serious than the personal arbitrary value systems is the fact that it leaves us only with *arbitrary law*. There is no basis for law. Law becomes only the decision of a small group of people, and what they decide at a given moment is for the good of society. And that is all because the final reality gives no clue as to what law should be, and it is left up to a group of people, the Supreme Court, or whoever they are, to make their own decision as to what is good for society at the moment. So you have relative personal values and arbitrary law, and you will also have the loss of any intrinsic value of the individual person. This is the reason that today in this country we accept what would have been an abomination just ten years ago, and that is abortion growing on into infanticide, the killing of babies after they are born if they do not come up to someone's standard of value, and on into the drift toward euthanasia of the aged. This is all a natural result of the ascendancy of this other view concerning final reality and the lowering, therefore, of any view of human life. In their view, the final reality has nothing to say about any real value, any unique value to human life. In our country, this shows itself in many ways, but it most clearly shows itself in the syndrome of abortion leading to infanticide, leading to the euthanasia of the aged. . . .

The First Amendment, of course, has been stood on its head. The First Amendment was that there should be no national state church for the thirteen colonies, and that the federal government should never interfere with the free expression of religion. Today it has been turned over by the humanistic society, the American Civil Liberties Union, and so on, and the First Amendment is made to say the very opposite, that Christian values are not allowed to be brought into contact with the governmental process.

The terror is, that in the last forty years, civil government and especially the courts, has increasingly been the vehicle to force this other world view on the total population. It is government that has done it by its laws and court rulings. . . .

And then, we must say with sobriety that the United States does not have an autonomous "manifest destiny." Consequently, if we continue to insist in walking down this road, at some point, as God is God and not all things are the

same to God, we who have trampled so completely on all those amazing things that God has given us in this country, can we expect that God does not care? So we must not feel that we are only playing intellectual and political games. If this God exists and not all things are the same to Him, we must realize as we read through the Scriptures that those who trample upon the great gifts of God one day will know His judgment.

Editor's Note: This is the first of two parts of Dr. Schaeffer's address. Part II, dealing with the biblical perspectives on military preparedness (disarmament and pacifism) will appear in the next issue of the *CSSH Quarterly*.



Educational Scarecrows

Margaret E. Stucki

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"The Center for Humanities, Inc.," offers for about \$100.00 each, over a dozen programs of slide-sound-script integrated sets of questions and answers on a variety of very important subjects such as: The Origins of American Values; The Puritan Ethic to the Jesus Freaks, Man and His Gods; An Inquiry into the Nature of Religion, and Man's Search for Identity; the latter being the one I sent for, is discussed here with these questions in mind: What is the purpose of these programs? Who has compiled them? What answers do they present to the problems they pose, if any?

So come with me and search for your identity in the Center for Humanities program. Part I begins with a voice that says, "Where do I go? . . . Is there an answer that tells me why I live and die?" . . . I am told to, "Follow the sea-gull, the smiles of children, the wind, the thunder, and the neon light in the eyes of young lovers down to the gutter, up to the glitter into the city where the truth lies." End of the voice or introduction to Part I. Note: we've taken a stroll down to the beach where the gulls sail on the wind and the thunder warns us to scurry home like a mouse to its burrow. But, as for me, much as I adore nature as the visible creation of God, I do not identify with the surf or the ocean or the shrieking gulls. I am something more, and the answer is not blowing in the wind. It is in the Word of God, the Holy Scripture. Nowhere in this program prepared to help youngsters find themselves is the Bible mentioned. A lion, a horse, a dog, a fly, — and other creatures are mentioned but not Jesus, the Son of God who said that, "I am the Way, The Truth and the Life." Surely it would be more fitting to have a painting of *The Last Supper* by one of the great masters of Western art than to have a self portrait of Rembrandt or Marilyn Monroe which we are offered.

In the second paragraph we are told that only one species of animal has no model and no map for behavior. The ten commandments are ignored and we are told that human beings have to "create themselves by establishing their own social organization . . . each generation establishes its own standards" which often differ from our parents'. We are not asked if we believe that standards are relative, we are *told* that they constantly change. What seems to be a leisurely trip in seach of our *id* identity, is in reality a guided tour, subtly steered through the rites of passage from a South Seas circumcision and a Bar Mitzvah, through a concentration camp and a shipwreck and a black girl who hated blacks even more than whites because she had been born, to a VOICE that repeats, "Where do I go? . . . Will I ever discover why I live and die?" The paintings that go with the question of the VOICE are *Along the Beach*, *Clarinet Player*, *After the San Francisco Conference*, and *Looking Out to Sea*. Again we are left stranded on the sand.

Who selected the slides? There are numerous magnificent statements by great artists on this topic of "Where do I go?" A Bosch triptych comes to mind of

a couple sitting on the Haywagon of Life with Heaven and Hell in the wings waiting for the outcome of the decisions made by the people sitting in the hay. Choice is implied as well as punishment and reward. There is no reference made in the program to sin or the possibility of error in personal judgment. The individual is glorified in his lonely, aimless, uncharted wandering. We may feel sorry for him to the original music from the Broadway musical, *Hair*. Who picked the music? Bach, Handel and Beethoven knew better the melody to the score along the way from thither to the Beyond.

We have come to Part II. The Narrator tells us of the feeling of "The Catcher in the Rye" who wants to "catch" children before they fall over a cliff. In the immediately following paragraph to this wish by the "catcher" we are told, "Daddy's going to kill you," and with that statement we are given a slide by Henry Matisse of "The Snail." What a perfectly hideous combination or sequence of thoughts this is. Following the snail we are given children's art, a juggler and a parade and we are told, "We're captive on the carousel of time," and all we have to do is go around and around in circles. This is more of the same "comfort" that we have been getting in our search for identity. It's been coming along rather poorly until now, I would say, wouldn't you?

Continuing, we are told that we may have to take a stand rejecting what society requires, or against the law. For example, we are given Huck Finn who refuses to turn his runaway slave, Jim, over to the authorities. We are given, also, Nora in Ibsen's "Doll House," who chooses to determine her own life and blame society for her lack of self-fulfillment. Paragraph sixty-eight quotes from a novel by F. Scott Fitzgerald in which the hero could rebel freely. "There was no God in his heart, he knew."

At the end of the program there are topics for discussion which are very meaningful but unfortunately no Christian guidance is given. Kant, Nietzsche, Hesse, Wylie, Joyce, and Wolfe are some of the writers suggested for reading in the bibliography. In non-fiction they recommend Fromm's "The Art of Loving," Goodman's "Growing Up Absurd," Riesman's "The Lonely Crowd," Skinner's "Beyond Freedom and Dignity," Tillich's "The Courage to Be" as examples. All of these books are interesting reading but when it comes to fundamentals or beginnings, there is no substitute for the Bible. Marx's "Manifesto" is supposed to have outsold the Bible this year. It's not a question of owning a Bible or selling it, but, taking it by faith and living it. Hundreds of thousands of school children are being indoctrinated by these humanities programs. Teachers are urged to purchase them with federal funds. We are not given the authors of the programs. Who are the people putting these programs together and what is their philosophy of life? They seem to have unlimited funds at their disposal. Our schools are flooded with indoctrination unlimited and the total rejection of all absolutes. Included with the program is the promise of a free print of an Andrew Wyeth painting of a scarecrow entitled "Man's Search for Identity," which incidentally, I have never received even though I phoned for my print. Maybe it is just as well that I did not receive my scarecrow. I am in charge of a field of human souls, my pupils, and not a field of cornstalks.

*Do you suggest
By the selection
Of this sketch
To illustrate the set*

*That man is a scarecrow
And nothing more?
A hollow being
Stuffed with straw?*

*A plaything of the wind
To flutter in the breeze,
To frighten away birds
Before the cornstalks freeze?*

*Is man not more than this?
A pumpkin's partner,
Sharing earthly bliss
In a moonlit field?*

*Created in God's Image,
We are beloved of Christ;
Our bodies are the temples
Of the Holy Ghost,
Whose walls, while made of clay,
Are mortized with Immortality.*



*Saul Meets Christ on the Road to Damascus (Acts 9:3-7)
(Anonymous drawing)*

Book Reviews

John Naisbitt, *Megatrends: Ten New Directions Transforming Our Lives*. Warner Books, Inc., 75 Rockefeller Plaza, New York, NY 10019, 1982. Hb., 290 pp. incl. Notes and Index, price not stated.

This book, chiefly addressed to the American business community, is based upon materials previously published by the Naisbitt Group, a business administration think tank located in Washington, D.C. The White House has asked John Naisbitt (July 1983) to spot emerging issues for President Reagan to emphasize in speeches, and to gather country-wide newspaper information to balance New York and Washington news reporting (*U.S. News and World Report*, August 13, 1983, p. 13).

The information contained in *Megatrends* is put together by way of "content analysis," a method consisting in monitoring local newspapers in various parts of the world to determine how much space is devoted to various public policy issues such as racism, environmental concern, sex or age discrimination, and so on. As a particular subject takes up more newspaper space relative to others, a shift in public concern and policy, and even a "megatrend" — a major overall change affecting the entire nation or even the whole world — may be indicated.

On the basis of this system Naisbitt has singled out ten "megatrends" for our immediate future (perhaps until 2000 A.D.) and described them in the book's ten chapters: (1) a shift from our present industrial society to an "information society;" (2) a shift from today's "forced technology" to a society combining high technology in the form of tomorrow's super-sophisticated computers with what Naisbitt calls "high touch" or a more personalized way of human interaction; (3) integration of national economies within a one-world economy; (4) business planning shift from short term to long term planning; (5) political decentralization in the United States, with less policy determined at the national level, and more at the regional or state level; (6) a parallel shift from institutional to local or self-help; (7) a change from the present "representative democracy" to "participatory democracy;" (8) a shift away from social and political "hierarchies" to so-called "networking;" (9) a major industry and population shift from the North (all inclusive from Northeast to Midwest of the United States) to the South (principally the southwest); and finally, (10) a trend away from "either/or" to multiple options about careers, work, arts, food, and family composition. Naisbitt espouses the antibiblical, "modern" but in reality neo-pagan idea that communes of unrelated people, unmarried couples, close friends or roommates with "long-standing relationships" and the like are "families" just as much as biblical families, and he does so intentionally and aware of being at odds with "conservative profamily groups" (p. 233).

Naisbitt confirms a national revival of "religion" and the fact that "the strictest and most demanding denominations . . . are growing fastest, while the liberal churches continue to lose members" (p. 240). He also notes that evangelical publishers now account for a third of the total domestic commercial book sales, and that today more than 1,300 radio stations and dozens of television stations devote all or most of their time to religion (p. 240). Naisbitt puts down this "religious revival" to the fact that we are now in a "transitional

era" of great social change (principally due to the shift from industrial to informational production) and people's "need for structure" in such a time. He compares our era to a similar trend while America was transformed from an agricultural to an industrial society in the mid-1700s (p. 240) and coincidentally experienced the Great Religious Awakening. Surely a much greater changeover from agriculture to industry occurred in both the 19th and 20th centuries. It is the mark of the secular thinker to ascribe "religious awakening" to secular social or economic causes. (Christian historians might devote attention and research to this important issue.)

Naisbitt makes a number of good and important points. For example, he states that America is a "bottom-up society, that is, . . . new trends and ideas begin in cities and local communities . . . not New York City or Washington, D.C." (pp. 3-4). He names California as the key indicator state for new trends, followed by Florida, Washington (State), Colorado, and Connecticut, and plausibly explains why (pp. 6-10). Florida's importance is particularly noteworthy because "by about the year 1995 the entire U.S. population will reflect the same age-youth ratio that Florida has now," namely, an older population.

The most important points about the shift to an "information society" which is taking place right now, are (1) basic reading and writing skills will be needed more than ever before, and hence the failure of our public schools to teach these skills will be felt all the more keenly; (2) people must expect and prepare themselves for more than one career in their lifetime; and (3) there is now no longer any lag time between information reception and transmission (Naisbitt calls this "collapsing of the information float"). Another important and timely warning is that business must plan long-range rather than immediate profit-directed, short-range, and it must know its place in the market and diversify to meet rapid change and to avoid becoming obsolete (as did the railroads).

Of particular interest to believers in biblical creation and hence in man's created character as made in the image of God is Naisbitt's discussion of the reaction of people against the intrusion of high technology into their entire lives. Naisbitt calls this reaction the human need for "high-touch" or, in everyday language, people's need and desire for being with other people. He mentions as examples of "high-tech backlash" the refusal of most bank customers to hand over the writing of their own checks to electronic funds transfers; repudiation of high-tech polygraph tests now outlawed in nineteen states and the District of Columbia; American and Japanese repudiation of the metric system in favor of their own traditional and individualized inch-and-yard, shaku-sun measures. He cites as examples of "high-touch" shopping malls (now the third most frequented space in our lives, following home and workplace), continued popularity of movie theaters, crowded nightclub dance floors, and the like. He does not believe that even with the advent of affordable home computers and possible "farming-out" of office work to clerks working in their own homes such lonely work away from one's office will become commonplace, precisely because "(p)eople want to be with people, and the more technology we pump into the society, the more people will want to be with people." For the same reason he does not believe that homemakers will not go to the market any longer once long-distance computer shopping from one's home is possible. This is a back-handed confirmation of man's biblical creation by the God Who is Himself Three-Persons-in-One in perfect communion-fellowship, and hence of man's (created in this God's image) need for human

communion-fellowship as stated by God Himself (Genesis 2:18). This also confirms the perversion of God-willed original companionship in our fallen, secular society where mere aggregates of people can count, and be desired, instead of the only true fellowship of individual, unique men and women put together and thus made companions indeed by God, and ordered by His law expressing His righteous character.

Naisbitt welcomes the human potential movement as a beneficial "high-touch" (his jargon for people's desire for togetherness) phenomenon. This is not surprising when we find on the author's "Acknowledgments" page that Marilyn Ferguson, author of the notorious "new age" or human potential movement bestseller *The Aquarian Conspiracy* is listed first among those whom he thanks for their "valuable comments and contributions." Naisbitt explicitly promotes the new age or human potential movement mentality in his chapters on self-help, education (where he recommends and predicts increasing teaching of "values" in and by the public schools), and, of course, on "networking" where Marilyn Ferguson is directly quoted. His conclusion to his chapter on "High Tech/High Touch" is worth quoting extensively in order to give a flavor of the new age/human potential movement's thoroughly humanist, utopian mind set:

The more high technology around us, the more the need for human touch.

That is why the human potential movement . . . is such a critical part of the high tech/high touch equation. By discovering our potential as human beings we participate in the evolution of the human race. We develop the inner knowledge, the wisdom, perhaps, required to guide our exploration of technology.

With the high-touch wisdom gained studying our potential as human beings, we may learn the ways to master the greatest high-tech challenge that has ever faced mankind — the threat to total annihilation by nuclear warfare.

High tech/high touch. The principle symbolizes the need for balance between our physical and spiritual reality (p. 53).

This credo is radically and totally in opposition to the biblical creation perspective which sets forth not evolving man but God the Creator of all things *ex nihilo* as Lord of all reality. Thus there is no need in the biblical creation perspective to balance "physical" and "spiritual" reality, which are not "split" or in any sense a dichotomy.

Some of Naisbitt's futurist predictions, such as a shift of industrial predominance from today's economic giants to the stronger nations of the third world (such as Brazil or Mexico), or a world-wide saturation of the automobile market, and his political assumptions about decentralization and one-world cooperation plus "participatory democracy," seem doubtful, as seems the expectancy of individualistic freedom and prosperity. He completely disregards the existence of worldwide communism (not even listed in the index) and of the present worldwide banking and credit crisis. The harmful implications of an aging population, due to the murder of perhaps 55 million unborn children by abortion every year world-wide, and the possibility of widespread euthanasia of the aged and handicapped, surely at least a national if not a "mega"-trend, are all omitted (there is praise for the hospice/humane care of the dying). Another omission which shows at least that Naisbitt's "content analysis"

method of predicting the future from present trends is not perfect, is his silence about the burgeoning Christian school movement in his chapter on education (though he does list, and praise, home education).

Naisbitt concludes with the exclamation, "My God, what a fantastic time to be alive!" This sunny optimism and bubbly excitement are characteristic of adherents of the human potential movement, but since these feelings are based upon faith in *man*, they are bound to deceive and disappoint (even as the similar optimism of the late nineteenth and early twentieth century was exploded by World War I). On the other hand, the attitude of unqualified gloom and fear about the future prevalent among many Christians today is unbiblical, self-defeating, futile and dishonors our Lord and Captain. We are called to trust and serve the all-powerful, all-knowing, sovereign Creator-God of the Scriptures Who is of necessity always victorious in all conflict, including, of course, the final conflict of the ages if it be indeed at hand.

What can we learn from this book? First, our own schooling and that of our children must take account of the great technological advances we see all around us. Christian schools in particular need to emphasize academic excellence. If our Christian students excel in reading, writing, math, science and computer technology, then they will almost inevitably assume leadership positions in a society like ours which has so markedly deteriorated in these basic skills in its secular education. No pastor, parent, teacher or student naming the name of the victorious Christ should ever be heard to say (as a student told a Christian teacher friend of this reviewer) that academic achievement and diligence do not matter "because the Rapture is near!"

Second, we must accept the challenge of our revolutionary times by banning stagnation from our own personal lives. No one is too old to learn, to grow in knowledge and to acquire new skills. Thus and thus only do we bring forth the fruit and increase of the many talents God has given us when He made each of us in our unique created identities. In our generation, with its countless personal development and working opportunities, faithful stewardship of our several abilities is more required of us than ever if we would be good servants of our good and faithful Lord and Saviour (Matthew 25:14-30, Luke 19:12-26).

Third, we must overcome the dehumanizing impact of our high technology society, as well as its opposite evil of the new age/human potential movement's "high-touch" counterfeit by offering the good of true, biblical creation-based communion-fellowship (not merely "structure" as Naisbitt falsely surmises) to our fellow men and women. Each of us can and must daily endeavor to reach out to our neighbors, hand-to-hand and face-to-face; our neighbor is "any man with whom any business has brought us in contact" (George MacDonald).

Recommended reading to keep abreast of influential thought and action of our time.

— *Reviewed by Ellen Myers*

Algeny, by Jeremy Rifkin (New York: Viking Press, 1983), hardcover, \$14.75.

This book came to us by way of widespread publicity, advertising first of all its anti-Darwinist thrust, and featuring favorable comments by prominent news organs and public personalities from all across the political spectrum (including, for instance, Oregon's "evangelical" Republican Senator Mark Hatfield). It

lives up to its anti-Darwinist claims as its first chapters debunk Darwinism on the basis of many scientific evidences thoroughly familiar to creationists, and also to top evolutionists. While creationists are occasionally quoted (in particular R.L. Wysong's book *Creation-Evolution*), they are never given credit as creationists: Rifkin is a thorough-going cosmic evolutionist with both Marxist and "new age" leanings.

Rifkin contends that Darwinism and scientific models in general are the result of the economic and social circumstances in which they arise. Thus Darwinism was allegedly the product of the nineteenth-century British industrial revolution and is therefore obsolete today. This is compatible with classical Marxist economic determinism. The new evolutionist model about to supplant obsolete Darwinism is, Rifkin says, the product of the present computer-based information explosion, and it is a variant of the Gould-Eldredge overall, neo-saltationist, "punctuated equilibrium" model which Rifkin implicitly adopts. The choice upon us now is whether to proceed with "algeny," that is, with genetic engineering designed to cope with the information explosion and so to keep mankind in charge of the cosmos. Alternately, Rifkin pleads, we might accept a more lowly role for mankind within the cosmos so all organisms would have equal rights in cooperation, mutual responsibility and "gratitude." If we do not do so, Rifkin concludes in a typically "new age," cosmic evolutionist manner, "the cosmos wails."

An intriguing part of Rifkin's well researched argument deals with the new "field theory" now held by a few biological researchers. According to this theory, the phenotype is allegedly not exclusively determined by the genotype as was believed since August Weissmann's research at the turn of our century. In other words, environment does after all co-determine an organism's development even from before conception or birth (Lamarch was right after all). In support of this assertion Rifkin cites recent experiments showing that transplants of undifferentiated tissues within very tiny embryos, or from embryo to embryo, need not result in faulty organ development within the individual (the undifferentiated tissue develops into the organ which should develop in the place where the tissue was implanted), or else can transfer genetically linked characteristics from one embryo to another. (This can be done only in the very earliest stages of embryonic development.)

This research has obvious implications for genetic engineering and presents both promises (elimination of genetically linked disorders such as sickle cell anemia or Down's Syndrome, manufacture of new, industrially useful microorganisms, etc.), and threats (causation of genetically linked new disorders, manufacture and proliferation of lethal man-made microorganisms, etc.). In Rifkin's view the threats outweigh the promises; this opinion is shared by a large segment of scientists and public opinion leaders who joined in a 1983 public statement demanding a moratorium on genetic engineering, and who included men of widely dissenting persuasions (for example, both Moral Majority leader Jerry Falwell and Presiding Bishop Allin of the liberal Protestant Episcopal Church). Rifkin is also and equally concerned with the fate of non-human organisms which he considers of fundamentally equal value within the cosmos.

The following comments were received from Edwin C. Myers (Ph.D., physics) whom we asked to review the scientific aspects of *Algeny*:

As far as organic computer or "biochips" are concerned, it is possible that

computers using biologically generated molecules as their circuit elements might be developed in the future. Concerning biological fields, it seems to me that these are conceived as entities analogous to gravitational or electric fields. That is, just as the gravitational field is that construct by which we refer to that which influences the motions of masses in proximity to each other (via "gravitational attraction") so "biological fields" would place "constraints" and "guidelines" upon the spatial arrangement and development of organic cells into structures whose dimensions are much greater than the dimensions of a single cell.

I don't know how respectable this type of field theory is in biological circles, but I would guess that many (most) biologists would believe that large scale body structures are indeed embedded in the genotype, without having to postulate a new and distinct type of field. That is, contained in the DNA code of the organism, there would be instructions for selectively "turning on" certain genes, etc., by means of the release of certain enzymes or types of RNA, etc. Of course, if biological fields really "exist," presumably their operation would be mathematically specifiable, in analogy with the inverse square law of gravitation.

In any case, it seems possible to argue cogently that both the older "genotype" view and the "fields plus genotype" view are deterministic and that both the old "competition for resources" view and the "competition for effective utilization of time" view partake of a survivalist outlook. Thus, the new "non-Darwinian" cosmology is just as Darwinian as the "neo-Darwinian" view — natural selection and survival of the "fittest" are still the basic postulates. In fact, the domains of the concepts of "selection" and "fitness" have become even more fundamental and pervasive in the purportedly non-Darwinian, cybernetic cosmology. (And of course, evolution itself is still the fundamental presupposition.) I feel also that the non-Darwinian, algenist approach is even more compatible with Marxism than conventional Darwinism, since the role of environment is elevated.

Rifkin's plea to turn from algeny to a stance of getting in tune with the cosmos was very unconvincing and "soft-headed" to me, as compared to the "hard-headedness" of the rest of the book, albeit it does reflect his New Age leanings. After all, if human effort is determined by genotype, fields, and represents the upward advance of cosmic "mind," everything we do must be in tune with the cosmos.

— Reviewed by Ellen Myers and Edwin C. Myers

Cal Thomas, **Book Burning**. Crossway Books/Good News Publishers, 9825 West Roosevelt Road, Westchester, IL 60153, 1983. Pb., 168 pp. incl. Notes, \$5.95.

Cal Thomas is a brave man. His book is dedicated, second, to Dr. Francis Schaeffer — that is respectable within the Christian evangelical mainstream. It is dedicated, first, "to Jerry Falwell, who stood for truth while many others refused to stand at all" — that is brave, even within the Christian evangelical mainstream. Cal is a veteran journalist, radio and television reporter and news commentator who nevertheless speaks up against today's news media censorship against Bible-believing Christians. That is brave to the point of self-

sacrifice (Thomas has doubtless forfeited any possibility of future employment with the secular news media). It is brave of Crossway Books to publish this book by Cal Thomas, Vice-President of Moral Majority and a political conservative, and "first and foremost a Christian" (19); we salute their bravery in our Lord.

As Franky Schaeffer's *A Time for Anger* (1982, also published by Crossway Books), so Thomas's *Book Burning* cries out against today's censorship of Christian principles and ideas by the anti-Christian, hedonist, relativist powers that be in the news media of America. What Thomas asks for is balance — libraries containing books by both Gloria Steinem and Phyllis Schafly; sex education classes presenting abstinence and adoption as alternatives to abortion (26). He cites Aleksandr Solzhenitsyn's great 1978 Harvard commencement address in which Solzhenitsyn condemned the Western press for its hastiness and superficiality (and suppression of views contrary to its own — e.m.) and was therefore himself condemned by the press, due to its support of political freedom, not as the fruit of obedience to God, but "as a selfish political principle" (42).

In a chapter showing censorship by suppression of Christian principles in school curricula and textbooks, Thomas briefly mentions the creation-evolution issue as an example of secularist censorship, specifically in the Arkansas Balanced Teachings of Origins trial of 1981. He points out that whereas in 1925 ACLU attorney Clarence Darrow had argued in favor of the evolutionists on the grounds that it was bigotry to teach only one theory of origins (at that time, creation), in 1981 the ACLU argued *against* teaching more than one theory of origins (70). "Curious, isn't it," asks Thomas, "that secularists who go to court to ban a point of view from a textbook are not called censors?" (71)

The chapter on "Christianity and the Study of Literature" is particularly praiseworthy. The lengthy citations from an article by Christian author Flannery O'Connor entitled "Total Effect in the Eighth Grade" advocating that "fiction, if it is taught in the high schools, should be taught as a subject and as a subject with a history" (78) are worth heeding by high school English teachers (and probably college English teachers as well). This chapter shows that Thomas himself, and Christians sharing his perspective, are by no means know-nothing book burners themselves. As parents, teachers and continuing students of English literature we would rather learn to "prove all things and hold fast that which is good" (I Thessal. 5:21), and learn how to do so through careful, comparative and principled training, even as outlined by C.S. Lewis in his discussion of the teaching of English in *The Abolition of Man*.

An example of censorship against concerned parents on the part of a grade school principal is that of Joan Potchernikoff of Rohnert Park, California, who objected to the use of the book *Deenie* by Judy Blume by her 10-year old daughter. This book, the Potchernikoffs felt, undermined their parental moral upbringing as it described masturbation in a "how-to manner" and referred to petting, intercourse and masturbation "in a pornographic and titillating manner" (89). Mrs. Potchernikoff spoke to the principal of her child's school; he told her that his secretary had screened the book "to make sure there was no reference to God" and should have caught these passages (90). Thomas rightly comments, "A dose of God is (considered) more dangerous to a child than premarital sex."

One of the most flagrant examples of book burning by suppression is the promotion of books as best-sellers on the *New York Times Book Review* list. No matter how many copies a Christian book may sell, and no matter how far ahead of a secular title this may be, Christian bookstores sales and Christian titles are almost never mentioned on that list and hence denied the publicity which would commend them to public and school libraries for acquisition. Thomas speaks of this practice as outright discrimination similar to that formerly used against "Negro League" baseball (100). One example is Hal Lindsey's book *The Late Great Planet Earth*, published by Zondervan, which topped the list of non-fiction sellers for the entire decade of the 1970's. "And yet the book had *never* appeared on any weekly best seller list for the *Times* until Bantam, a secular and therefore 'legitimate' house, published a mass market edition" (101). Thomas points out that this practice would have the public believe that "we live in a totally secular society where persons with religious principles have nothing to say. If occasionally they do say something in print, their opinions or ideas are not worth reading or considering" (105). Of course this practice can and does backfire upon the elitist, manipulative censors themselves. This shows up in their perplexed, angry and surly surprise when polls show strong popular support for the teaching of creationist evidences in our schools, belief in God as Creator and rejection of evolution by significant majorities, or even the victory of Ronald Reagan in 1980. We must simply keep on keeping on using our own channels of communication. Interestingly enough, a Harris Poll in September 1982 showed that only 24 percent of the people said that they had confidence in television news, and for the press as a whole the figure was 16 percent (119). This was due to the perceived "arrogance" of the news media — not even they, with 20th century technology and saturation, have fooled all the people all the time.

A call to Christian action and involvement ends the book. Despite occasional flaws (e.g., J.S. Mill was *not* the "preeminent secularist philosopher of the Enlightenment," 150), useful and action-provoking reading.

— *Reviewed by Ellen Myers*

John W. Whitehead, *The Freedom of Religious Expression in the Public High Schools: The Rutherford Institute Report: Volume I*. Crossway Books, A Division of Good News Publishers, 9825 W. Roosevelt Road, Westchester, IL 60153, 1983. Pb., 64 pp. incl. Notes, \$3.95.

This little volume contains a concise yet amply documented summary of American lower and Supreme Court decisions affecting freedom of religious expression in our public schools, and also in state universities and colleges. The rights of students, teachers, administrators and non-students, such as outside speakers on religious topics, have been surprisingly well defined in court decisions, and are surprisingly broad. As Mr. Whitehead explains in his Preface, "The United States Supreme Court . . . has held that the government (which includes the public schools) must accommodate religion whenever it is constitutionally required. Moreover, the court has expressly held that religious speech enjoys the same high First Amendment protection as other speech under the freedom of speech clause in addition to its First Amendment protection under the freedom of religious exercise clause" (4).

Of particular interest is the U.S. Supreme Court decision in *Tinker v. Des Moines Independent Community School District* [393 U.S. 503 (1969)], which held that students are entitled to freedom of expression of their views and association within their personal intercommunication. Students “may not be regarded as closed-circuit recipients of only that which the State chooses to communicate” (25). This is applicable to the formation of students’ religious (Bible study, creationist!) clubs. Another U.S. Circuit Court decision, *James v. Board of Education* [461 F. 2d 566 (2d Cir., 1972)], negates the doctrine that a teacher is merely an agent of the state; rather, academic freedom allows the teacher “broad discretion within the classroom to express himself and to plan the medium through which he is to teach his class” (41). This case has obvious relevance to the teaching of creationist evidences in the public school or university classroom. The legal situation with regard to the distribution of literature by students on campus, and to invitations of outside speakers, is also much more favorable to the exercise of First Amendment/free speech rights by Christians in general, and by creationists in particular, than one might have supposed, judging by the apprehension in some Christian circles or by the fearfulness of possible controversy on the part of some school administrations.

This little book is so full of information useful to Christians engaged in the defense of the faith in general, and of creation evidences in particular (although none of the law cases cited deal with creationism in itself) that it should be in the hands of every active Christian student, campus study group leader, and ideally in the hands of every Christian pastor, parent and speaker. Mr. Whitehead, an attorney specializing in constitutional law, has done a superb job in putting together this excellent summary of pertinent court cases so that any reasonably intelligent interested layperson can understand it and apply it. We recommend this little book in every detail without reservation and only wish we could mass-distribute it ourselves. Be sure to have it at hand if you are a Christian activist in education and public life!

You can contact Mr. Whitehead at the Rutherford Institute, P.O. Box 510, Manassas, VA 22110 for further information, as well as for possible assistance in legal cases that concern free speech and free exercise issues.

— Reviewed by Ellen Myers

Ultimate Conflict

Carla Vale

Socialism seeks to reduce the human personality to its most primitive levels and to extinguish the highest, most complex, and "God-like" aspects of human individuality.

— Alexander I. Solzhenitsyn
(in his foreword to *The Socialist Phenomenon*
by Igor Shafarevich)

"Imagine a boot
Stomping on a human face
Forever, evermore."
Thus Orwell in *Nineteen Eighty-Four*
Portrayed, as he supposed, the root
Of slavery for our race —
The "Party's" lust for power.

But lol The root goes deeper. Now the hour
Is come to know the truth behind the mask.
God-fearing men (as Orwell was not) have the task
To show Medusa unveil'd. See crouching at the gate
Of your God-given soul and mine, in searing hate
Satan himself, filthy worm, slaving mouth ajar,
Spewing out poison to befoul and kill
Man made in God's own image, so attempting war
Against the Lord Creator's perfect will.

We do not wrestle against flesh and blood
But against principalities and powers,
The rulers of the darkness of this age.
But God shall be our strength and shield and food,
And Jesus Christ His Son, before Whom Satan cowers
Frustrated and defeated in his rage.

God's image, and His victory, are ours.

Creation Evangelism: A Powerful Tool in Today's World!

Reprinted with permission from *Creation Science Prayer News*, P.O. Box 302, Sun-nybank, Q.4109, Australia.

Why has the Lord raised up Creation Science ministries world wide? Why is it necessary to have such an organization in Australia? One thing we have come to realize in Creation Science is that the Lord has not just called us to knock down evolution, but to help in restoring the foundation of the Gospel in our Society. We believe that if the churches took up the tool of creation evangelism in our society, not only would we see a stemming of the tide of humanistic philosophy, but the seeds of revival sown in a culture that is becoming increasingly more pagan each day.

Let us make some very real observations. When we look at our nation today, we see an increase in homosexuality, increase in support for abortion, increase in people not wanting to obey authorities, increase in people not wanting to work, people abandoning marriage, people abandoning clothing, increase in pornography, to name but a few. We also note the following — the church is not as effective as it used to be. Christians are fighting for their freedom, whereas a few years ago this wasn't so. Evangelists don't get the same response today they used to get; people don't automatically send their children to Sunday School like they used to. The education system no longer is considered Christian. Churches by and large are either struggling to hold their numbers or are running down — very few are increasing dramatically. Moody, in his day, could add thousands to his Sunday School, but this does not happen today. Why? What has happened in society to bring about this change? Why is it that many people today just scoff when you talk about Christ and don't seem to be open to the Gospel?

It wasn't long ago that creation was the basis of our society. Creation was taught through the universities, through the school system. A creation basis means there are absolutes — the God who is the Creator has a right to set the rules and has told us what is right and what is wrong. People automatically sent their children to Sunday School so that they would learn about these Christian absolutes. People who weren't Christians by and large respected and obeyed these laws based upon the Bible. Homosexuals were put in jail — abortion was considered murder. But, what happened? A man called Charles Darwin popularized a view called "evolution." It was promulgated as science but it is not science — it is a belief system about the past. The church was caught out as they did not know how to handle the situation. Many people believed that evolution was science — not understanding the real meaning of science — and so this view of origins began to permeate our society. People who weren't Christian readily accepted the view of evolution, as it is a belief system that says there is no God — we are a result of chance, i.e. no one owns you — you own yourself. This means that you are under obligation to no one. People who are not Christians would accept this view because the Bible tells

us that men love darkness rather than light, as they are sinful creatures. As this view became established, people started to ask questions such as — “If evolution is true, and there is no God who is Creator, then why are there laws about marriage? Why are there laws against homosexuals? Why can’t we take off our clothes if we want to? Why can’t we carry out abortions — after all killing a baby by abortion is like getting rid of any animal that is not needed or that you don’t want?” In other words, the belief system of evolution provided a basis for the humanistic morality that says you can do what you want to do because nobody owns you — there is no right or wrong. In other words their one absolute is that there are no absolutes. **The clash we see in our society at present is the clash between the religion of Christianity with its creation basis and therefore absolutes, versus the religion of humanism with its evolutionary basis and its relative morality that says ‘anything goes’.** These two systems cannot exist beside each other for very long, for in the end one must go. When creation was the basis in society, it was the homosexuals and the abortionists, etc., who were put in jail, i.e. those who disobeyed the absolutes. Now that evolution has become accepted in our society as the basis — who will be the ones to be put in jail in the future? Those that say you must obey the absolutes from the Bible! This is not over-emotionalism, but will become a reality if there is no change in the direction of our society.

Well, what can we do about it then? **The Lord has provided us with a phenomenally powerful tool — creation evangelism.** The reason, we believe, that the church is so relatively ineffective today is because it is not evangelizing in the right way. The church is proclaiming the message of the cross and Christ, but it is not as effective as it used to be. This is because we have needed to take a lesson from the New Testament. In Acts 14 and 17 are two specific examples of when the Greeks were approached — it was a different way from that used for the Jews. When Paul went to the Greeks, he didn’t start preaching about Jesus Christ and the Cross, but by telling them about the true God who is the Creator, and from there went on to the rest of the Gospel about Jesus Christ. The Greeks believed in a form of evolution, and thus in their eyes, there was no God who had authority over them. We also read in the New Testament (1 Cor. 1:23) that the preaching of the cross was foolishness to the Gentiles (Greeks) and a stumbling block to the Jews. When we think about this very carefully, we can start to understand why Paul needed to approach the Greeks from the basis of creation. The Greeks, not believing in God as Creator but some form of evolution instead, had the wrong basis and therefore the wrong framework of thinking about this world. Therefore to them the preaching of the cross was utter foolishness. Paul realized that before he could preach about Jesus Christ he had to establish the basis upon which he could build the rest of the Gospel. Thus, he established the creation basis as a foundation and from there preached the message of Jesus Christ.

Whenever the Jews were approached though, it was not with the message of creation first, but the teaching of Christ and the Cross. The Jews already had the right foundation — they believed in God as Creator — therefore they had the right framework of thinking, but refused to accept who Jesus was.

It’s about time that the church started to open their eyes to the fact that our society which used to be like the Jews is no longer like the Jews but has become like the Greeks. Whereas in the past the creation basis was there in society enabling you to proclaim the message of Jesus Christ resulting in great

responses and effectiveness, today that basis has been all but eroded away and replaced with an evolutionary one.

Before we can effectively proclaim the Gospel of our Lord Jesus Christ, we must first establish the creation basis — the foundation upon which the rest of the Gospel can be built. Perhaps, too, we should rethink the method prevalent in Christian circles of handing unbelievers large numbers of copies of the New Testament, Psalms and Proverbs. If these were to contain Genesis chapters 1 to 11 then the basis has been provided for the Gospel presentation in the same sense as Paul used it in Acts 14 and 17. We believe that there would be greater effectiveness in the lives of those who read these Bible portions.

The Lord has raised up Creation Science Ministries world wide so that the necessary tools for evangelizing our society will be available to God's people. If God's people don't take up the tool of creation evangelism and use it, then we will suffer the consequences of an ineffective method of proclaiming the truth to the population. This is why we believe Creation Science Ministries are some of the most important ministries in today's world — they deal with the foundations upon which our Christianity depends — the foundations that have been removed from our society. As we have preached this message throughout Australia and in other places as well, we have seen people take the materials we produce, the magazine, etc., and then challenge people in the area of creation. When challenged on that issue, they have been found to be open to the Gospel, whereas previously they would just scoff when talking about Jesus Christ. Creation evangelism works! Not only that, but when new converts come into a church then the first thing that should happen is that they do a Bible study on the book of Genesis so that they will know exactly what Christianity is all about and where all their doctrine has its basis. We are not saying that you don't get results from just preaching about Christ in our society today, because there is still a remnant of the Christian basis there — but this remnant is disappearing very quickly and thus the response is nothing like it used to be. Let's wake up and use the tools that the Lord has provided for a society that has become like the Greeks, and restore the foundations of Christianity so that the structure can stand.

Created For The Creator

H.P. Liddon, M.A.

Editor's Note:

The following paper is excerpted from a sermon "God and the Soul" preached by Canon H.P. Liddon at St. Mary's Church, Oxford, England, on October 25, 1868. Canon Liddon was Vicar at St. Paul's Cathedral, London, which he filled with his inspired preaching for many years.

Among the many truths which the Supreme Being has disclosed to us men about Himself, there are two which, beyond others, are peculiarly calculated to enable us to realize our real relation towards Him. The first, the truth that God is our Creator. The second, the truth that He has made us for Himself, and is Himself the end and the explanation of our existence. . . .

We are in possession of that blessed and awful gift which we name "life." We find ourselves endowed with an understanding capable of knowledge, and with a heart formed for love. But how come it that we do thus exist? The idea of blind "chance," we know, is not less proscribed by science than by faith. . . . We cannot ascribe personal and self-dependent existence to those uniform modes of working which we observe in the physical universe. If within the narrow limits of our observation they seem to be invariable, they witness not to any objective force resident in "nature," but merely to that presiding law of order which characterizes the action no less than the Being of the real Agent. Each of us is a separate product of the mystery of creation. After the Being of God Himself, creation is perhaps the greatest, as it is in time the first of mysteries; it is, it must be ever, the master-difficulty for the mind of man. . . . innovation on what had already been for an eternity, new companionship of dependent beings . . . summoned into His Presence by the Solitary, Self-sufficing, Ever-blessed God, is a marvel which may well prepare the soul, even for belief in the Divine Incarnation. Yet if God did not create all that is not Himself, if in the essential simplicity of His Being He is not utterly distinct from His creation, if in creation He was not a free and conscious agent, if He did not at the first give being to that which before was nothing — mark it well, my brethren — He is not a Being Whom you can worship as your God. Belief in creation is an integral part of belief in God: and He who made the universe made each one of us. "Thine Hands have made me and fashioned me . . . Thine Eyes did see my substance, yet being imperfect; and in Thy book were all my members written, which day by day were fashioned, when as yet there was none of them (Psalm 119:73, Psalm 139:16)." . . .

You may read in the face of many a man whom you meet in the street that he has never faced the truth that he is a created thing, and that One Being exists to whom he owes literally all that he has and is. The warning of the Psalmist, that it is God Who hath made us and not we ourselves (Psalm 100:3), is not superfluous. . . . We unconsciously limit our range of view because we fear the practical consequences of too wide and perfect a vision. We speak, and think, and form judgments, as if we were the authors of our own existence . . . because we shrink from facing all that is involved in the alternative, namely, that we are products of the creative love and will of our God.

Certainly God did not need any one of us: we were not indispensable to His happiness or His glory. He can have foreseen nothing in such as we are which forced Him to create us. Why did He then draw us out of that abyss of nothing? . . . Why did He place us at the summit of the visible creation rather than at its base? . . . The answer is to be found in a revelation to (Jeremiah), upon which he fell back as the shadows of approaching ruin darkened around him. "I have loved thee," God had said of old to Israel, "with an everlasting love (Jer. 31:3)." And St. Paul teaches that the Father hath chosen us Christians in Jesus Christ before the foundation of the world, that we should be holy and without blame before Him in love (Ephes. 1:4). And to this self-same love alone we individually owe our existence. . . . His purpose to give us life was, like Himself, eternal. And now that we live He preserves our life from moment to moment. . . . did He for one moment withdraw His hand our being must dissolve, and fade away into that nothingness out of which He has taken it.

This is one of the cardinal truths which interpenetrates the whole mind of the Old Testament.

But this involves an admission with the most direct bearing upon life and conduct. As the Creator, God must have *rights* over the creature. These rights are more imperious and urgent than those of a sovereign over his subjects, or of a parent over his children, or of an artist over his work. As the Apostle's question reminds the factious teachers at Corinth, we have literally nothing which we have not received (I Cor. 4:7). We simply belong to God. We are His property. . . . We can retire into no depth or centre of thought and being where we do not meet Him, or where we can meet Him on equal terms. Such indeed are God's rights over us, that He Himself cannot waive them. He need not have created us, but having created us, He must needs claim us as His property. He cannot authorize us to live for any but Himself. Nothing can happen to suspend His claim. We originally belong to God, and all human rights over us must be strictly subordinated to, as flowing from, His ownership and His supremacy. As all that we are comes from Him, so we belong to Him without exception or reserve . . .

Human rights perish at death. But God's claims, which begin in time, continue in eternity: the grave does not touch them. Escape Him we cannot. We must live under a dispensation of His love or a dispensation of His justice. We can nowhere be independent of Him. We may now and here choose between a free and joyous service, and a punishment which is as certain and as enduring as the being which He has given us. These rights of God over His creatures . . . are confessed by the Church alike on earth and in heaven. "O come let us worship and fall down, and kneel before the Lord, our Maker (Psalm 95:6)." "Thou are worthy, O Lord, to receive glory, and honour, and power, for Thou has created all things, and for Thy pleasure they are and were created (Rev. 4:11)."

In the truth that God has created us, we see much of the meaning of the Psalmist's words. He has created us *for Himself*. That which would be selfishness in a creature, is in the great Creator a necessary result of His solitary perfection. "The Lord hath made all things for Himself (Prov. 16:4)." He could not have done otherwise: He could not abdicate that place which belongs to Him as God. It is equally true of the highest of the Intelligences of heaven, and of the least and lowest forms of animal, or vegetable, or mineral existence, that they are made for God. . . . they . . . yield the tribute of an absolute homage to

the One End of all created life. Nor was it to have been otherwise with man in the design of his Creator. But . . . God willed to be the object of a conscious and deliberate choice on the part of the gifted creature whom He placed at the summit of the visible creation. Yet man would not have been free to choose his Maker as his end and portion, unless he had been also free to reject Him . . . We know how God's generous bounty was first abused. . . .

Yet . . . we have but to look within ourselves to trace without doubt or misgiving the true law of that life which God has given us. By gathering up the scattered fragments of the shattered statue, we can recover, if not the perfect work itself, at least the ideal which was before the Eye of the Artist. . . . Why then does the human intellect crave perpetually for new fields of knowledge? It was made to apprehend an Infinite Being; it was made for God. Why does the human heart disclose, when we probe it, such inexhaustible capacities for love, and tenderness, and self-sacrifice? It was made to correspond to a love that had neither stint nor limit; it was made for God. Why does no employment, no success, no scene or field of thought, no culture of power or faculty, no love of friend or relative, arrest definitely and for all time the onward, craving, restless impulse of our inner being? No other explanation is so simple, as that we were made for the Infinite and Unchangeable God, compared with Whom all else is imperfect, fragile, transient, and unsatisfying. All that is not God is vanity, in that it yields no true response to the deep and irrepressible cravings of the soul of man (see Ecclesiastes). St. Augustine tells us that (nothing) could satisfy a soul, made for Himself by the Great Creator, and never utterly insensible to the true secret of its destiny: "Thou hast made us for Thyself, and our heart is restless till it rests in Thee (*Confessions* I,1)."

The knowledge, and love, and service of our Maker is not, like the indulgence of a sentiment or a taste, a matter of choice. For every man who looks God and life steadily in the face, it is a stern necessity. We can do without large incomes, and a high social position, and a name among men. Length of days, and health of body, and elasticity of mind are great blessings, yet they may be dispensed with. But once born, we *must* serve God. Not to serve God, is to be in the moral world that which a deformity or monster is in the world of animal existence. It is not only to defy the claims of God. It is to ignore the plain demands of our inner being, to do violence to the highest guidance of our mysterious and complex life. We may fearlessly say that we men are of too high a lineage to give the strength of our thoughts and hearts to any beneath the throne of Him Who made us. . . .

We can only glorify God by yielding ourselves to Him. No other conduct on our part does justice to His claims. We can only become holy by giving ourselves up to Him. . . . Only when we have sincerely given ourselves to the Holy God does the moral teaching of the Gospel justify itself in detail to our inmost conscience, as the serious exhibition of what a creature should be beneath the eye of his Creator. . . . Only when we have presented ourselves unreservedly to God as a living sacrifice, can we taste the joy of an untroubled conscience, and of a true inward peace of soul, and of a moral assurance of salvation, through His most precious death, Who makes our self-oblation an acceptable reality. In short, only when by a real moral act we have restored to God the freedom which He has given us, do we enter even distantly into the full meaning of the Psalmist's words, "O God, Thou art my God (Psalm 63:1)."

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2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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